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*La criminalité comparée.* G. TARDE. Paris, 1886.

The classical head, with its rectilinear nose, small mouth, moderate jaw, and ear close to the temple, is the exact opposite to the criminal type. Ugliness, if not monstrosity, characterizes the criminal face. That of the assassin is dull, cold, fixed, and that of the thief is oblique, wandering, restless. The criminal rarely blushes, is quite likely color-blind and strabismic, but sees to a great distance; is often ambidextrous and insensible to pain and cold, and can imitate well but cannot invent. The stability of a future civilization once firmly fixed in mental forms will be secured by expelling all kinds of crime from more and more of the great centres so it can enter only as inoculation from without, till after long wars and revolutions the purification will be complete and all men will exist in one truly civilized state, in which scientific truth will be held with such conviction that to know and bear witness to it will be the greatest good and not to know it the greatest evil.

*Des attentats à la pudeur sur les petites filles.* P. BERNARD. Thèse de Lyon, 1886.

Men guilty of rape are usually of ripe age, quite commonly widowers and often old men, the age of the violator being inversely as that of the victim. These crimes are most numerous in June and least so in November, and are most common in years of abundance. There seems to be a periodic augmentation of crimes of this nature. The mental state of the violators is but little discussed, and the alleged partial precocity of the victims, such as brilliancy of eyes as contrasted with the puerile aspect of the lower part of the face, etc., is hardly touched upon. In the second part of his treatise M. Bernard gives anatomical and other reasons for the conclusion that in these crimes normal vaginal intromission is rare.

*Die physischen Bedingungen des Bewusstseins.* ALEXANDER HERZEN. 1886.

The physical basis of consciousness rests on the biological law that the activity of a tissue is conditioned by its decomposition, and that regeneration immediately follows. Thus the intensity of consciousness as a function of neural tissue rests on the intensity of this decomposition, and is inversely as the ease and rapidity with which the inner work of one nerve element is transmitted to another, whether motor, sensory, or central. This is experimentally demonstrable by the greater development of heat by vivid conscious processes and the reduced heat attending automatic and instinctive acts. Thus tested, the spinal cord has an elementary unintelligent consciousness, most distinct in lower animals; the centres of sense and motion manifest the dawn of intelligence; the cortical centres show conscious intellect and will. This view, Buccola suggested, was illustrated most clearly in mania, where disintegration is widely diffused and transition to adjacent elements rapid but with feeble intensity, and also in hypermania and stupor, which are characterized by great intensity and slowness of transition. According to Herzen, the ego rests on conaesthesia and somatic sensations, and its continuity and unity, both very relative, are exclusively matters of memory. The psyche is thus represented as an expression of the physical ego; its unity is never complete, but is most nearly so the

more definite and constant the character is, and the greater the harmony between the moral conceptions and conduct.

*Les phénomènes affectifs et les lois de leur apparition.* FR. PAULHAN. 1887.

Consciousness is an incidental accompaniment of physiological processes which can all be reduced to reflex action. All problems of psychology are at bottom problems of physiology, the psychic process being the sign and the physiological change being the thing signified. Consciousness shows that the machine is a little out of order, or indicates an incomplete organization of a tendency. Pleasure measures increase in the completeness of organization, pain a decrease. The entire monograph is a speculative attempt to apply and work out these principles.

*Die wissenschaftliche Charakter der Ethnologie.* T. ACHELIS. Zeitschrift für Völkerpsychologie, Jan. 1887.

After long irregularity and at last practical suspension, this journal is now to be congratulated on beginning its seventeenth volume in new dress, with a new publisher, who proposes to pay a regular price for all accepted publications. The present article begins with the assumption of Ree that philosophy is now in a provisional stage. It stands for the sum of erroneous attempts to explain the facts in its field. Philosophy is now only history of philosophy. When the work of the new psychology is once well under way, hand-books of philosophy will be no more historical than a hand-book of physics now is. Experimental, introspective and speculative psychology are all more or less individual and limited in their scope. Inductive ethnology, which attempts to show the lines along which modern ideas, institutions and beliefs have developed, exhibits man in social relations. The day of subjective existence of the ego, of the theory of knowledge, has gone by, and with it all conceptions of a transcendental world of reason or spirits. Our psychophysic organism, which compels us to see all things double, as mechanical and psychic, is all that is left. In it are all the secrets of the world, and we shall never know it till we have studied and can explain the history of our consciousness. This is best to be learned in the field and by the methods of comparative ethnology, which will give us in the end the most objective view of the world attainable.

*Religionsphilosophie auf modern-wissenschaftlicher Grundlage.* Mit einem Vorwort von JULIUS BAUMANN. 1886. 230 pp.

All religion is an illusion, yet brings joy and blessing to all mankind. Lotze was right that the being of God cannot be proven. That God is the inner force of things means, interpreted according to the psychism of Feuerbach, which the author adopts, that the connections of things always call up the thought of an unitary power. That the finite cannot satisfy, and that God is the abiding good, means satisfaction is sure only when its conditions are internal. In the forms of exact science, religion is only subjective. We project and objectify by our inner experience into images of things divine. Man must not know this great secret that religious realities, not only in the field of Christianity but of the other great ethnic faiths, are subjective, for he must have a wide domain in which he can freely